

THE  
B R A N D

Pluck'd out of the

FIRE.

A

Sermon

Preached before the Lord Major,  
Aldermen, and Companies of London,  
On Novemb. 5. at Pauls.

By EDWARD REYNOLDS, D. D.

L O N D O N,

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Amplissimis, Præstantissimis,  
Consultissimis Viris

**D. THO. ALEYN**

Honoratissimo Domino Præfecto,  
MAGISTRATIBUS UNIVERSIS,

TOTIQUE SENATUI  
Celeberrimæ Florentissimæq; Civitatis  
**LONDINENSIS,**

Concionem hanc coram ipsis habitam  
Ipforumque jussu publici Juris factam,  
In Honori & debitæ observantiæ.  
TESTIMONIUM,

D. D.

E. R.



Amplius, hinc inde

Constitutionis

D. T. O. ALLEY

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P. D.

P. R.





Zach. 3. 1, 2.

*And he shewed me Joshua the high Priest,  
standing before the Angel of the Lord,  
and Satan standing at his right hand  
to resist him.*

*And the Lord said unto Satan, The Lord  
rebuke thee, O Satan, even the Lord  
that hath chosen Jerusalem, rebuke  
thee. Is not this a brand pluckt out  
of the fire?*



His Chapter is a Collection of comforts for the Church; comforts present in the type, Joshua the Brand; comforts promised in the substance, Jesus the Branch. Comforts to Joshua, the comfort of protection against adversaries, ver. 1, 2. The

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com-

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comfort of *Honouring* and adorning him for his Ministry and Office, *ver. 4, 5*. The comfort of Remuneration for his fidelity, *ver. 6, 7*.

The words of the Text are a *promise of protection*, revealed by the *Angel*, published by the *Prophet*, two excellent witnesses to a promise. And indeed we seldome finde the Church in affliction, but we finde an Angel with them. With *Israel*, when *Pharaoh* and his Host pursued them, when they were in the hands of the *Midianites*; when they were in the hand of the *Philistines*; when they were in *Babylon* in the bottome amongst the mirtle trees, with the three children in the furnace; with *Daniel* in the Lions den; with *Paul* in the shipwrack; with *Elisba* when beset with an Army at *Dothan*; with *Lot* in the midst of *Sodom*; the Angel of the Lord is round about those that fear him to deliver them, *Psal. 34. 7*.

He shewed me *Joshua* *Israel* returned but from two Captivities, from *Egypt* and from *Babylon*; and in both we find a *Joshua* employed, one to possesse them of *Canaan*, another to re-edifie the Temple. It was not without a great mystery, to note unto us that there is no deliverance without a *Jesus*: no Name but that under heaven by which we can be saved, *Act. 4. 12*. He alone delivered

Exod. 14. 19.  
Judg. 6. 11.

Judg. 33. 3.

Zach. 1. 8, 11.

Dan. 3. 28.

Dan. 6. 22.

Acts 27. 13.

2 Reg. 6. 17.

Gen. 19. 1.

vered us from the wrath to come, 1 *Thef.*  
1. 10.

*Joshua the High-Priest*] He is seldome mentioned alone without *Zerubbabel*, as *Ezra* 3. 2, 8. 4. 3. 5. 2. *Nehem.* 12. 1. *Hag.* 1. 1, 12, 14. *Hag.* 2. 2, 4. As in their returne out of *Egypt* they were led by *Moses* and *Aaron*, *Plal.* 77. 20. so in their return out of *Babylon* they were led by *Zerubbabel* and *Joshua*, and being returned, these two were to engage themselves in the work of building the Temple, *Ezra* 5. 2. And indeed Temple-work doth never go prosperously on, but when the *Ministry* of the Priest is backed and encouraged with the authority of the *Magistrate*. As it was by *Nehemiah*, *Hezekiah*, and other good Princes.

And therefore they are enemies to the building of Gods house, who go about to perswade the *Magistrate* that he hath nothing to do with matters of Religion, that it belongs not either to his power or duty, to take care that purity of truth and worship be preserved within his territories: of whom notwithstanding it is prophesied, that they should be nursing Fathers to the Church, *Isa.* 49. 23. and truly they are none of the best Nurles, that suffer their children to have poison as freely offer'd them, as milk or wholesome meat.

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There is something in it, that we finde *Josbua* here alone. Satan would do mischief to any one whom God honours and im-  
 ploys. But his notable malice is against *Religion*, and the building of the *Temple*. If there be any more special instrument of that then other, him in speciall manner he opposeth; the more spiritual the service, the more resisted by the Devil. The true *Jesus*, whereof our *Josbua* was a type, was no sooner called by God to build his house (for so it was said of him that he should do, *Zach. 6. 13.*) but we finde him assaulted by the *Tempter*, *Mat. 4. 1.* Of all works this is the work which Satan most desires to oppose, as the Apostle intimates, *1. Thes. 2. 18.*

*Standing* ] Both *Tanquam Servus*, and *Tanquam Rex*. 1. As a servant to Minister unto the Angel. So much the word *standing* frequently importeth attending upon a Ministry, *Deut. 10. 8. 17. 12. 1 King. 17. 14. Heb. 10. 11.* whereby is noted, 1. *Reverence* to the Lord whom he served. 2. *Readinesse* to receive his commands. 2. As a Defendant, who being accused stands up to answer for himself; the Judge sate, and the people stood, *Exod. 18. 13.* *Ahor* and *Rex* were wont to stand together before the Judge. *who will contend with me? Let us stand together, Isa. 50. 8.*

50. 8. to intimate possibly in either the confidence of a just cause; therefore it is said of the ungodly, that they shall not stand in judgement, *Psal. 1. 5.*

*Josbua* was in filthy garments, yet God imploy'd him, and Satan accused him. How low soever our condition be, God thinks not scorne to use us in his service; *Out of the mouths of babes and sucklings he hath ordained praise:* He will be served as well in rags as in robes. And how low soever our condition be, Satan would have us lower, from robes to rags, from rags to nakednesse. His malice is like hell, without any botome. The truth is, it is not robes or rags that trouble him, but that whether in the one or the other, we do any way stand before the Lord, and minister unto him.

Before the Angell of the Lord ] namely, the Angel of Gods presence, *Isa. 63. 9.* the Angel of the Covenant, *Mal. 3. 1.* He is the Lord of the House, and *Josbua* his servant, *Heb. 3. 6.* *Mat. 24. 45.* He is the Judge over the House, *Acts 10. 42.* and *Josbua* his Subject. And in both capacities he stands before him, to execute the commands of his Lord, to answer the accusations of his adversary.

And Satan standing at his right hand ] the right hand seemes to have been the place of the

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the *Accuser*, *Psal.* 109. 6, 7. And it is the *Hand of Action*. A wise mans heart is at his right hand, *Eccles.* 10. 2. he doth what he doth heartily as to the Lord. Satan hopes, if he speed not at *accusing*, he shall at *resisting*, that he shall prevaile either as an *Adversary* or a *Tempter*. But here is, *John's* comfort, though Satan be at his right hand to tempt, *God also is at his right hand* to support him, *Psal.* 16. 8. He an *Accuser* at our right hand, and *Christ an Advocate* at Gods right hand, *1 Joh.* 2. 1, 2.

To *Resist* him] or to *accuse* him. To *Resist* him in his Ministry, to *accuse* him for his *failings*. What these failings were we may guesse by the story. 1. He ministred not in the Priests robes, but in filthy garments, *v.* 3. 2. He delayed the building of the Temple, till pressed thereunto by the Prophets, *Ezra* 5. 1. 3. His sons were, some of them, defiled with strange wives, *Ezra* 10. 18.

What a *white devil* have we here? Satan transforming himself into an Angel of Light, zealous for Gods worship, which is the thing that he chiefly maligneth. Even the haters of Religion will pretend zeal for it, so they may do it mischief, and when they rejoyce at the failings of good men, will yet seem greatly offended for them.

They

They did so here ; they would taine have had an hand in building the Temple , the building whereof they most earnestly malignéd , *Ezra* 4. 1, 2. *Dalila* will take *Sampson* on her knee to cut off his haire. *Judas* will kisse his Master that he may betray him. Christs enemies will court him that they may entrap him, *Mat.* 22. 16. and *Pauls* enemies will preach Christ to adde affliction unto him , *Phil.* 1. 16. we finde Satan one while tempting Christ, another while confessing him, denying him in the Pharisee , *John* 7. 52. acknowledging him in the man possessed, *Mark* 1. 24. (but with a mischievous purpose in both , as if it were Learning to deny him , as if it were madnesse to confesse him ,) one while leading him to the Temple, another while shewing the world. He hath Temple temptations, and secular temptations, it is all one to him , the Serpents skill or *Samuels* mantle, so he may either way be doing mischief.

*And the Lord said unto Satan* ] The Lord Christ, the Angell before whom *Joshua* stood, the Mediatour and Intercessor for his servant.

*The Lord rebuke thee O Satan* ] Restraine thy pride, silence and muzzle up thy mouth, cast out thy Bill of complaint, throw thee over the Barre, that thou mayest not rise against



against his servant any more. And if thou be still clamouring, then once again,

*The Lord that hath chosen Jerusalem, rebuke thee.* Must Gods holy Tribunal be still troubled with the obstreperous malice of a common Barrater? canst thou hinder the Adoption, or alter the immutable Election of God? we see hereby the Rage of Satan, he never gives over accusing till God silence him. And we see the Love of God, he Satan never so clamorous, God never gratifies him with an hearing, but answers all his accusations with his own free Love, and gratuitous Election. *The Lord that hath chosen Jerusalem, rebuke thee.*

*Is not this a Brand plucked out of the Fire?* Hath he not suffered enough already, except he be quite burnt up? have I begun to deliver him, and shall I not perfect it? did I bring him out of the furnace of Babylon fore against thy will, that I might gratifie thy malice in destroying him here? Can I be weary in shewing mercy, when thou art unwearied in doing mischief? I have delivered him to build my Temple, and to set up my worship, and the mercy begun, I will finish maugre all thy malice.

The words contain a Vision of a special mercy to Josbua, set forth in the manner of a juridical proceſſe. Wherein we have



1. Joshua his Ministry and defence, He stood *tanquam* *Servus* *Reus*

2. The adversary, Satan and his work against Joshua *Reft* *Arcefo*

3. The Advocate, The Lord

4. The victory over Satan, The Lord rebuke thee.

5. The foundation thereof, Gods Election of Jerusalem, and his compassion to Joshua

He showed me Joshua } That which the Prophet saw was only in a Vision and Representation, not really and in effect: for where was the Priest to minister but in the Temple and at the Altar, and these things were yet but in consultation, nothing finished; yet in a Vision the Prophet seeth it all done.

With Gods promises and threatenings give a kind of being unto things before they are produced. 1. They exist in *decreto Dei*; in Gods decree, and so are known only to himself, Acts 15. 18. 2. They exist in *verbo*, in the word, and so are known only to faith, which is. 3. They exist in *opere*, in the work done,

The Vision.

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visible

visible to the sense of all beholders, and so wicked men know the works of God in execution which they know not in denunciation, as our Saviour tells us, *Matth. 24. 28. 29.* though Noah had threatned the deluge, yet they knew not untill the flood came and took them all away. When there was no Temple the Prophet sees *Isha.* ministering: When *Ahab* was not yet gone to *Ramoth Gilead*, the Prophet saw all *Israel* scattered, *1 Kings 22. 17.* when there was no natural strength *Abraham* saw *Sarah* conceiving, *Rom. 4. 19. 20. 21.* Whatever the faith of a Prophet can see in a vision, the faith of a believer can see in a promise.

When therefore we have Gods promise, how croffe soever it may appear to sense or reason, we should with *David* encourage ourselves in the Lord our God, *1 Sam. 30. 6.* and rest upon his name, *I AM*, who calleth the things which are not, as if they were. He that gave Being to the world out of nothing to make good his decree of Creation, can give unto any man comfort out of nothing, to make good a promise of mercy and deliverance. He can command his loving kindnesse, *Psal. 42. 8.* He can create peace, *Isa. 57. 19.* when all second causes, Vines, Olives, Fig-trees, Fields, Herds, Swalls, do wholly miscarry, we may rejoyce

joye in God; and glory in his salvation;  
*Habak. 3. 17, 18.* when our strength and  
 our heart failes; we have him for our  
 strength and for our portion still; *Psalm*  
*73. 26.* We live in failing times; we have  
 found men of low degree; Vanity; and men of  
 high degree a lie; we have leaned on our  
 house; but it did not stand; we have leaned  
 on our staff; and it hath gone into our  
 hand. We trusted too much in Parliaments  
 and they have been broken; in Princes; and  
 they have given up the ghost; *nee virtus*  
*nee remedia ferre possumus;* we have been af-  
 flicted both with our diseases and with our  
 remedies; feare, and the pit; and the snare  
 have been upon us; we have been changed  
 from vessel to vessel; and we break every  
 vessel we are put into; our ships have been  
 broken; our trade broken; our estates bro-  
 ken; our Government broken; our Hopes  
 broken; our Church broken; nothing but  
 our hearts and our sinnes unbroken. A sad  
 thing; that a people will be quite fatherlesse;  
 before they will think of going to God;  
 that they will have their way hedged up with  
 Thornes; before they will resolve to returne  
 to their first husband; that they will be  
 brought to husks; before they will come to  
 themselves; and go to their fathers; that they  
 will

Job 8. 15.

2 Reg. 18. 21.

Ezek. 29. 6.

Isa. 24. 17.

Jer. 48. 11.

Hof. 14. 3.

Hof. 2. 6, 7.

Luke 15. 16,  
 17, 18.

2 Chron. 20. 12

Isa. 36. 6.

Zach. 5. 8.

Zeph. 2. 2.

will be brought to such extremities, as not to know what to do; before they will have their eyes upon the Lord. Well, it hath been our sin and our folly, to trust in broken reedes, in dying and perishing comforts; let it at last, before the Ephraim be sealed, before the decree bring forth, be our wisdom, and our faith to trust in the living God. And by repentance and humiliation to remove our sinnes from between God and us, and then no other impossibilities can obstruct the passage of mercy unto us; nothing can any more hinder the fulfilling of an evangelical promise, then of a propheticall sign.

*Josias standing  
as a servant*

Well, whether in a vision or really, he saw *Josias standing*. And he stood, *tanquam servus*, to minister before the Lord. Whereby we learne, 1. That as the Ministers of the Lord have their mission from him, Rom. 10. 15. Heb. 5. 4. so they ought to receive Instructions from him, to do all in his Temple according to the pattern he gives them, 1 Cor. 28. 11. Heb. 8. 5. to speak nothing but according to his prescribe and direction, His Words, Ezek. 2. 7. His Counsell, Act. 20. 27. what they have received in command from him, 1 Cor. 11. 23. A servant is *apavor is lozer*, A living Instrument, & Instruments must be led by the guidance of the

*Aristot. politic.  
lib. 1. cap. 4.*

the principal cause. *Semper agit, ne rogat, nec nisi iustus agit.* Woe be unto us, if we speake any thing in Gods Name, which he hath not commanded us, *Drater.*

18. 20.

2. Having received Instructions, they ought with all Reverence and readinesse to obey them. We cannot but speak the things which we have heard and seen, no dignity, no excellency is a supersedeas to duty. *Joshua*, and other Priests; *Paul*, and other Elders; *Angels*, and other Ministers are all fellow labourers in the service of Christ; *Zachary* 3. 8. *Colos.* 4. 11. *Revelations* 19. 10.

3. That they are alwayes in the eye of God, to Counsel them in their duties, to search them in their performances, to heare them in their Petitions, to tender them in their sufferings, to protect them in their feares and dangers. The anointed ones do ever stand before the Lord, *Zach.* 4. 14. And since they do so,

1. They must learn to walk fearfully and humbly, to discharge their Ministry heartily as to the Lord, to consider the weight of their Pastoral Office, as men that must give an accompt, *Heb.* 13. 17.

2. The people must learne to pray for them. Their duties are many, their tempta-

*D. possum Custodi, quod tibi creditum est, nos quod a te invenimus, quod accepisti non quod excogitasti, rem non ingenio sed doctrina.*  
*Vincent. Lyrenensis.*  
*Acts* 4. 20.

Temptations many, their Enemies many, their Infirmities many, their Discouragements many, the Infamies, Contempts, Reprobaches poured out upon them, the devillish Machinations and contrivances against them, many more then many: and therefore they have the more right unto the greater need of the peoples prayers. When enemies threatened, then the Church prayed, Lord behold their threatnings, and grant unto thy servants that with all boldnesse they may speak thy word, Acts 4. 29. When the Apostle knew he should meet with enemies at Judea, then he earnestly besought the Church to pray for him, Rom. 15. 30, 31. when he was an Ambassadour in bonds then he moves the Church to pray that he might open his mouth boldly, Ephes. 6. 19, 20. Thus he stood in a posture of service.

As a defendant.

II. *Tanquam Reus*. As one accused, to answer for himself and others. The finnes of the age then were general, 1. Neglect of building the Temple, Hag. 1. 2. 2. Marrying strange wives, Ezra 9. 1, 2. Ezra 10. 13. yet Satan bringeth his accusation against the Priest only, who was to warn the people, Ezek. 33. 8. his plot was against Israel, but his practice was upon David, to number the people, 1 Chron. 21. 1.

If



If he can overthrow publick persons, & call down a Ieshua, blow up a Parliament, make contemptible, and insignificant the great Officers in Church or State, the rest he hopes to have presently in his power.

Cut the Tree up by the roots, and you may easily lop off all the Branches. Thus, we finde him sitting of Peter, and binding of Paul, Luke 22. 31.

1 Thes. 2. 18. Therefore in the Law as great a sacrifice was required for the Priest, as for all the people, Lev. 4. 9, 13, 14.

Their sinne is of a diffusive nature, from them profaneness goes into all the Land, Jer. 23.

15. They are the snare of a sower, by which others are entrapped, Hab. 2. 8. the sinne of him that hath knowledge emboldeneth others,

1 Cor. 8. 10. the Priests sin brought contempt upon the very offerings of the Lord, 1 Sam.

2. 17.

And therefore all publick persons, Mayors, Magistrates and Ministers, should be so much the more vigilant over themselves, by how much the more Satan is busie both to tempt and to accuse them. Plutarch hath written a Book of profiting by Enemies. Certainly next unto this, that they stand before the Lord, and have his eye over them, there can hardly be a more profitable consideration for men in office, then to remember that Satan is at their

their right hand, to tempt, to accuse, to observe and to resist them. They lay those Rocks are sweetest which have stinking weeds grow near them; the nearer we know that Satan is to us, the more holy and pure should our lives be.

Satan standing.

We have seen Joshua standing; Let us now see Satan standing, and Satan standing at his right hand to resist him, to accuse him. If we do our duty, Satan is at our right hand to hinder us: If we do not our duty, Satan is at our right hand to implead us. Whether we be *conscienceable*, or whether we be *carelesse*, he will have some design upon us, something to do against us.

As a Tempter.

1. He withstands us as a Tempter. No sooner was Christ called out to his Office and Ministry, but Satan presently sets upon him to tempt him, *Mat. 4. 1.* and usually the more work the more temptation. He stands at the working hand. And the more publick the work, the more sharp and eager the temptation. None more exposed to Satans opposition then a Zerubbabel and a Joshua, a conscienceable Magistrate and a zealous Minister. When Magistrate and Minister are most opposed, we may conclude Satan is most busie. Their office is most against his Kingdome, and therefore his malice is most against their function.

2. He



2. He opposeth us as an *Accuser*, Rev. 12. 10. As the young man said unto *Joab*, If I should have done as thou sayest, thou thy self wouldst have set thy self against me, 2 Sam. 18. 13. Is most true of Satan, if he can by any meanes tempt us into sinne, he will be the first to accuse us of it.

But how did Satan resist *Joshua* no other way that we know of but by stirring up the *Samaritans* to hinder the building of the Temple, by hiring *Counsellors*, writing accusations, and procuring an *Edict* against them, which they hastily put in execution, Ezra 4. 5, 6, 23. Satan as the general and chiefe captaine useth wicked men as his drudges and instruments in all his oppositions against the Church. All the world are under two Heads, in their peaceable capacity, under two Princes, holy men, under Christ the King of Saints, and wicked men under Satan the Prince of this world, that worketh effectually in the children of disobedience, Ephes. 2. 2. and in their military capacity, holy men under Christ the Captain of our salvation, Heb. 2. 10, and wicked men under Satan, the great Dragon, who are taken by him at his will, 2 Tim. 2. 26. And therefore,

1. Believers must accordingly arme themselves

As an Accuser.

*Impii diabolum habent personam suggestorem, denotatorem, Cyprian de Jojudio & Temal.*

*Una Civitas & una Civitas, Babylonia una, Hierusalem una, illa Rege diabolo, ista Rege Christo, &c. Ang 13 Psal. 61.*

Rev. 15. 3, 17  
14, 19, 16.  
Job. 12. 31.  
1oh. 5. 14, 15.  
Heb. 2. 10.  
Rev. 12. 7.

*Subsecutus  
tentationibus  
mulumta pre-  
struimus, Tert.  
de Baptismo,  
c. 20. vid. Aug.  
Epist. 148.*

selves with the whole Armour of God, when they give their name to Christ, and provide for thair troubles from principalities and powers; especially the Ministers of Christ in the service of his Church; No life more comfortable, more honourable but a warfare belongs unto it. The weapons of our warfare, saith the Apostle, are mighty through God, 2 Cor. 10. 5. and endure hardnesse, saith he to Timothy; as a good souldier of Jesus Christ; 2 Tim. 2. 3. Every good Sermon storantes some or other strong hold of Satan; and mortifies; at least aimeth at mortifying some one or other lust that is subservient unto his Kingdome. There will be continual Temptations; we must labour and pray for Grace to overcome them. And there will be continual Accusations; we must labour and pray for Faith to answer them.

2. Wicked men may see in opposing Issua. in building the Temple, in withstanding the Ministers; and work of Christ in his Church, what Master they serve, and whose interest they promote. They are but vassals of Satan; acted by the same principles of enmity and malignity which are in him. He that committeth sinne is of the Devil, 1 John 3. 8. And whereas men may be of the Devil two manner of wayes,

1. Per

1. *Per modum servitutis*, as obeying his commands. 2. *Per modum imaginis*, as resembling his disposition: supposing of the work of Christ in his Church, is of this last and worst kinde, wherein men shew themselves not his servants onely but his Children. As when Elymas the Sorcerer withstood Paul, and would have turned the Deputy from the faith, the Apostle thereupon called him *the child of the Devil*, Acts 13. 10. Whdever sowe sares in the Lords field, do the work of him who is the Lords enemy, Matt. 13. 25. O how many workmen hath Satan amongst us at this time, when the Lords husbandmen are so decied, and mischievous doctrines so boldly and with open face published: The Lord grant that we may not be so long smitten with blindness, till we be led even into *Samarita*.

But here is the Churches comfort, That there is a Lord our Advocate with the Lord. As the Lord said to the Lord, sit on my right hand, Psalme 110. 1. So here the Lord saith to the Lord, *Lord rebuke Satan*. The Lord sent Christ the Lord to conquer Satan, and Christ the Lord prays unto the Lord to rebuke Satan.

1. When Satan is the Churches Accuser, Christ is the Churches Advocate,

The Advocate for *Jehsa*, and his victory over Satan.

we have an Advocate with the Father; *Iesu*  
*Christ the Righteous*, 1 John 2. 1. When  
 Satan is an *Adversary*, to resist, *Christ* is  
 a *Captaine* to defend, *Heb.* 2. 18. He  
 was for this purpose manifested that he  
 might destroy the works of the Devil, 1 *John*.  
 3. 8. And he hath destroyed Satan three  
 manner of wayes; 1. *Per viam sapientia*,  
 he hath outwitted Satan, and made his  
 own devices to retaine upon his own  
 head. By malice Satan brought *Christ* to  
 his Crosse, and on that Crosse *Christ* spoil-  
 ed principalities and powers, and triumphed  
 over Satan, *Col.* 2. 15. He swallowed the  
 bait of his humanity, and was caught by  
 the hook of his Divinity. 2. *Per viam po-*  
*tentie*, in a way of warre and combate,  
 being stronger then the strong man, he o-  
 vercomes him; takes from him his armour,  
 divides the spoiles, *Luke* 11. 21, 22. makes  
 his people set their feet upon the neck of  
 Satan, as *Iosbna* did call the Captaines of  
*Israel* to tread on the necks of the Kings of  
*Canaan*, *John* 10. 24. He vanquished him  
 in a single combate of temptation himselfe,  
 so that Satan was faine to leave the field,  
*Math.* 4. 11. and he vanquished him in  
 his warre against the Church, so that he  
 and his Angels are cast out, *Rev.* 12. 9.  
 3. *Per viam iudicii*, in a way of juridicall  
 pro-

Τουτα τ' ε-  
 πακει 2. το  
 ναυ α' υλοσ' ε' νωσ'  
 ε' ποποι. -- Ho-  
 mer Iliad.

process, He bringeth Satan to his Tribunal, as Prince of Peace, as Judge of the world makes him accomprable for all his Temptations, for all his persecutions, for all his Usurpations and Tyrannies over the souls of men, pronounceth Judgement upon him, and casts him out, and casts out all his accusations against the Brethren, *John 12. 31. 16. 11. Rev. 12. 10.*

This is a ground of great Comfort, though Christ suffer Satan to tempt and to oppugn his Church, to put out his venome, and power, and policy against it, yet he will still be a wall of fire round about it. If *Satan* go to and fro to devour, *Job 1. 7.* Christ hath his *Angels* going to and fro to protect, *Zach. 1. 11.* If *Satan* have four *Horns* to scatter the Church, Christ hath as many *Carpenters* to fray them away, *Zach. 1. 18. 21.* What ever *Poyson* there is in *Satan*, there is an *Antidote* in Christ against it. He a *Destroyer*; Christ a *Saviour*; He a *Tempter*; Christ a *Comforter*; He an *Enemy*, Christ a *Captain*; He an *Accuser*, Christ an *Advocate*; He a Prince and God of this world, Christ a King of saints and Lord of Glory. Three names *Satan* hath given him from his three most active Principles, A *Serpent* for his Cunning, *Gen. 3. 1.* A *Lion* for his Strength, *1 Pet. 5. 8.* And a *Dragon* for his Ma-

Iſa. 9. 6.

Malice, *Rev. 12. 2.* And Christ hath a name which meets with every one of these; A *Counsellor*, no subtilty of the Serpent can deceive him; A *mighty God*, no strength of the Lion can overcome him; An *everlasting Father*, no malice of the Dragon can out-act him, and he is wonderfull in all these; ordering and improving his *Wisdom*, his *Power* and his *Love* unto the peace of his people against whom Satan warretho *nap. 123*

II. And further we may here note, That when Satan accuseth, *Joshua* doth not stand upon his defence, nor plead his own cause, but he answers by his *Counsel*, his *Advocate* pleads for him. When we are tempted and assaulted by Satan, we must put off our *Adversary* to Christ. If we go against him in our own strength, he will certainly be too hard for us. *Paul* was buffeted by a Messenger of Satan, he doth not buffet Satan again, but cries to the Lord to help him, *2 Cor. 12. 7, 8.* No name to oppose to the Accusations and fiery Darts of Satan, but the name of Christ. We know not what to do against Principalities and Powers, but our eyes are upon him. Satan brings in his Charge to condemn; what's the Answer? Christ dead, Christ is risen, Christ is at the right hand of God, Christ is our Advocate with the Father, Christ hath a ple-

Rom. 8. 33.

1 John 2. 1.



plenitude and sufficiency of Grace, Christ can save to the ~~very~~ most those that come unto God by him; Christ is stronger then the strong man; Christ hath exceeding abundant grace, to save the chief of sinners; Christ ascended up on high and gave gifts unto men; even unto the rebellious: If God will not hear the blood of his Son; if Christ will not hear the cry of his servant; if Satan can out-bawl the Intercession of Christ; if Satan can pluck Christ from the right hand of his Father; or can pluck away the compassions of Christ out of his bowels; then, never till then, shall penitent sinners that trust him with their souls and salvation, be cast in their suit, and be put to shame. We see by what weapons Satan is to be overcome; not by humane counsel or power, but by the Incarnation of God, and by the Intercession of Christ; He only is able to succour those that are tempted; Heb. 2. 18. In his name alone we must go out against this Goliath: Though Satan be trode down under our feet; yet it is the Lord alone that doth tread him down; Romans, 16. 20. Stand before him; Appeal to him; Implore his Rebuke; and you are safe.

One thing more the Apostle Jude teacheth us from this Increper; Not to despise Dominion; not to speak evil of Dignities; since

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2 Cor. 12. 9.

Heb. 7. 25.

Luke 11. 21.

1 Tim. 1. 14.

Psal. 68. 18.

Michael the Arch-Angel contending with the devil; durst not bring against him a railing Accusation; but said; The Lord rebuke thee, Jude. 8, 9. This as it is severely forbidden by God; Thou shalt not revile the gods; nor curse the Ruler of thy people, Exod. 22. 28. So is it noted by the Apostle as an evidence of walking after the flesh, of Unbelief, Presumption, Self-willedness; to despise Government; and not to be afraid to speak evil of dignities; 2 Pet. 2. 10, 11. How carefull were the Apostles in their dayes to caution Christians against this sin, Let every soul be subject to the higher powers; they that resist shall receive to themselves damnation; yee must needs be subject, not only for wrath, but but also for Conscience-sake; Rom. 13. 1, 2, 5. Put them in mind to be subject to Principalities and Powers; to obey Magistrates; Tit. 3. 1. Inculcate it upon them, they are apt enough through Pride and Arrogance to forget it. Submit your selves to every ordinance of man for the Lords sake, to Kings, to Governors; use not your Liberty for a cloak of maliciousness, but as the servants of God, 1 Pet. 2. 13, 16. And yet the Princes in whose time they wrote, were Monsters of men for wickednesse. Christian Religion doth ratifie and bear up, it doth not despise or destroy Magistracy, but owneth it to be of God, as his



this Obedience and Institution, *By whom Kings*  
*is made, who putterh his name;* and an im-  
 press of Sacred Authority upon the my Prov.  
 8. 3. ii *Phyl. 29. 16.* and setteth them as his  
 Ministers to be eyes to the blind, and feet  
 to the lame, and Fathers to the poor, and  
 a signet to the afflicted. Great therefore  
 the wickedness of those that despise them,  
 horrid and execrable the enterprises of those  
 which would blow them up, and destroy  
 them. If *Corah, or Sheba, or Absalom, or Zim-  
 ri* had p. acc. such as these may look for it  
 too, but *Solomon* assures us of these men,  
 That their Calamity shall rise suddenly, and  
 who knoweth the ruine of them, Proverbs,  
 24. 22. or not p. acc. son. *David* ad *Abon* *Hum*  
 Lastly, From the double Inception we  
 may draw, 1. The Matter of Caution; not to  
 think ourselves secure at any time against  
 the Assaults of Satan; He is like the flies,  
 of which he hath his name, Impudent, and  
 Importunate. When he is beaten off once,  
 he will come on again, when he hath  
 been foiled and rebuked once, he will ven-  
 ture a second Inception: there is no truce  
 to be held with him: when he was infi-  
 nitely overmatched, yet he departed from  
 Christ but for a season, Luke 4. 13. *Manus*  
 2. Matter of Comfort, That we should not  
 despond under the Assaults of Satan. When

Job 29. 15.

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he multiplies Temptations, Christ will multiply Incorruptions; he will deliver a second time, Isa. 51. 11. In six and in seven troubles, Job 5. 19. From the Terror by night, and the arrow by day, Psalm 91. 5. Christ is never less active and vigilant to help, when Satan is to hurt the Church. If where sin abounds, Grace doth superabound, and God doth multiply to pardon, Rom. 5. 20. Isa. 55. 7. Much more when the rage of Satan abounds, succour shall superabound, and God will multiply to rebuke.

Repetitions and Ingeminations in Scripture, note 1. Certainty, as the dream of Pharaoh was doubled, because of Gods fixed purpose concerning it, Gen. 41. 32. Satan in all his oppositions against the building of Gods house shall certainly be disappointed.

2. Constancy, Thou shalt forsake Justice, Justice, Deut. 16. 20. thou shalt never give over following it. The Lord will constantly and perpetually rebuke Satan in all his assaults against Joshua and his fellows.

3. Vehemency and Ardency of affection; it intends the sense, and makes it superlative, O Earth, Earth, Earth! a patheticall excitation! Jer. 22. 29. Holy, Holy, Holy; an ardent expression of the infinite Holiness of God. Isa. 6. 3. The Lord will vehemently, and with much zeal and earnestness

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neſſes rebuke ſatan in his Hoſtility againſt  
the Church. 4. Confirmation and com-  
pleating of what is gone about, I will over-  
turn, overturn, overturn, Ezek. 21. 27.  
When I begin, I will make an end. God  
will never give over rebuking and oppoſing  
ſatan, till he have wholly ſubdued him,  
and brought him under Chriſt and his peo-  
ples feet.

And ſince Chriſt doth thus certainly,  
conſtantly, earneſtly, compleatly rebuke  
him, Let us keep our ground, oppoſe him  
with treble and unwearied prayers, 2 Cor.  
12. 8. Reſiſt him with ſtedfaſtneſs in the  
Faith, 1 Pet. 4. 5. 9. With patient con-  
tinuance in well doing, Rom. 2. 7. Let us  
ſtand, and ſtand, and ſtand, pray with All  
prayer, pray with All perfeverance in prayer  
in this ſpiritual Combate, Ephe. 6. 11, 13,  
14, 18. Chriſt rebukes and rebukes again,  
Let us reſiſt and reſiſt again.

There remains only the double foundati-  
on of this Victory; 1. Gods gracious Election,  
The Lord which hath choſen Jeruſalem, re-  
buke thee. The Doctrine of Adoption by  
free Grace is the ſtrongeſt weapon that we  
can wield againſt the malice of ſatan:  
Thou art my God from my mothers belly, and there-  
fore ſince Bulls, & Dogs, & Lyons do con paſs  
and beſet, and gape, and roar upon me,

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Do,

The foundation  
of the Victory  
1. Gods graci-  
ous Election of  
Jeruſalem.

## A Sermon preached at Pauls

Do thou deliver and save me, Be not thou far from me, Psalm 22. 10, 13. 20. 21. God will admit no Charge against his Elect, Rom. 8. 33. 35. If I were to be saved by Merits of my own, want of merit would condemn me: But where all is of Grace, and free gift, no guilt can condemn him, who hath the Righteousness of another freely bestowed upon him. It is five times together called the Gift, the free Gift, the Gift of Righteousness, Rom. 5. 15, 16, 17. O thanks be unto God, Thanks for ever be unto God, for his unspeakable gift, the gift of the Righteousness of Christ bestowed upon us.

2. His deliverance of Joshua.

The next foundation of this Victory, is Joshua's past deliverance, *Is not this a brand pluckt out of the fire?* Whence we learn,

1. That Past-Mercies are pledges of more. The work of God is perfect, especially his work of Mercy, Deut. 32. 4. If he snatch out of the fire, he will bring unto his Temple: If he lay a foundation, he will bring forth the Head stone, Zach. 4. 9. He will perfect that which he hath wrought: If he begin a good work, he will finish it, Psal. 138. 8. Phil. 1. 6. He who will not have us be weary of wel-doing, wil not be weary of wel-doing himself

selfe. His mercy is from everlasting to everlasting upon those that that fear him, Psalme 103. 17. Satan can no more hinder the continuance of it unto Eternity, then he can cause it not to have beene from Eternity.

2. No condition is so sad or desperate out of which the Lord cannot rescue his people. He carries them through the fire, Zach. 13. 9. he preserves them in the fire, Dan. 3. 25, 27. He brings them through fire and water into a wealthy place, Psalme 66. 12. And this he doth suddenly, in the very nick of danger. In the Mount will the Lord be seen, Gen. 22. 14. and hastily, laying merciful hold on us while we linger, Gen. 19. 16. He repenteth concerning his servants, when he seeth that their power is gone, Deut. 32. 36. and when they are as very out-casts, whom no man looketh after, Jerem. 30. 17. In our greatest perplexities and feares, if we could glorifie God by believing, and stand still without sinful doubts, disquiet murmurings, and diverting unto sinister and perverse meanes, carnal sanctuaries, and a refuge of lies, we might comfortably expect to see the salvation of God.

3. This Brand God will not only save, but Honour, turn it into timber to build his house

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house withal. When the Lord rescueth a Great and a Good man, out of great troubles and temptations which were ready to consume him; usually he maketh him an Instrument of great and special service. Moses drawn out of the water, Joseph out of prison, Daniel out of the Lions den, David from a world of persecutions and dangers, Mordecai out of the pit of Hamans malice, and here Joshua out of the furnace of Babylon: and all afterwards eminent Instruments of great and honourable services for the Church of God.

This is a worthy fruit of afflictions, when they season and prepare us to be beames in Gods House. As the greatest Timber hath the most seasoning. Luther was wont to say, That Prayer, Meditation and Temptation are excellent preparations for the Ministry.

4. God can use weak, improbable, despised Instruments unto great and excellent works. He that could make one Loafe of bread enough to feed thousands, can make one Brand Timber enough to build Temples. He that drew the Prophet out of a pit with rotten ragges, can erect a glorious Temple out of the dust with burnt fire-brands. He blew downe the Walls of Jerico with Rams hornes, discomfited an huge



huge Host of *Midianites* with a few *bro-*  
*ken* pitchers, I converted the world with  
*weak* *fisher-men*, and chooseth the *weak*,  
*and base*, and foolish things, things which  
 are not to bring to nought things that are,  
*1 Corinth. 1. 27, 29.* He hath more regard  
 to the *lowliness* of those that are *weak*,  
 then to the *abilities* of those that are  
*proud.* To teach us not to despise Truth,  
 or Comfort, or any mercy by what hand  
 soever brought unto us, no more then the  
 Prophet did his mean, when God sent it  
 unto him by *Rehams*, *1 Reg. 17. 3.* God  
 hath purposely put rich treasure in *earthen*  
*vessels*, that the excellency of his power  
 might the more shine forth in the infirmity  
 of his Instruments, That no flesh might glory in  
 his *signs.*

And now as on this day hath this Scrip-  
 ture been exactly parallel'd in this Nation  
 in the glorious deliverance we now cele-  
 brate.

*Jasna* his work was to build a Temple,  
 Satans to hinder and oppose it. He is an  
 Enemy to all such Building, but that  
 which *Tertullian* calls, *Edificatio ad rui-*  
*nam.* He is all for pulling downe  
 Work.

And are not Religion and Lawes the best  
 part

part of a structure, the foundation? Are not Princes, Peers, Nobles, Fathers of their Countrey choise Stones in a building? Demosthenes tells us, *Ἄνδρες πολῖται, & ἄνδρες τοῦ δήμου*. That men were Towers and Cities, and not Walls; doth not the Apostle say of the Church, ye are Gods Building? 1 Cor. 3. 9. Of this Temple it was that these wicked men said, *Raze it, Raze it to the very ground; down with it, down with it into ashes; up with it, up with it into fire.* They would have turned things up-side down, Isa. 29. 16. downe with Laws, up with Confusion: down with Jerusalem, up with Babylon: down with the Arke, up with Dagon: down with Religion, up with Superstition: make Princes, and Peeres, and Gentry, and Ministry, the flowre of a Nation, who were wont to be, like polished Saphires, very fire-brands, blacker then a coale, Lam. 4. 7, 8. Tell me whether any but heads and hearts filled with the Devil, could ever have invented or executed so bloody a designe.

King and Parliament, Peeres and People were standing before the Lord; for God standeth in the Congregation of the mighty, he judgeth among the Gods, Psalme 82. 1. And Satan will be thrusting in to withstand



stand them. No place so sacred whether he will not intrude. He crawles into Paradise; we finde him standing before the Lord amongst all the Holte of Heaven, in the midst of an *Angelical confessus*, 1 Reg. 22. 19, 21.

But he can do no good at the hand to hinder that from working, he cannot introduce superstition and ignorance at that doore. He tries therefore what he can do under the feet. He croucheth, he digges through a wall, he springs a mine, and gets a den, findes out an hell from whence to murder the innocent, *Psalme* 10. 8, 9, 10.

And this not to resist or accuse onely, but utterly to *destroy*; to turne head, and hand, and feet, and the whole body into very *fire-brands*.

And he hath been at this work *once and againe*. This was not the first time he had been resisting or rebuked. He tried by water in that invincible *Armado* in 88. And now by fire more terrible then that of *Babylon*, which would not have left so much as a Brand remaining, which in the *twinkling of an eye* would have done more mischief, then threescore and ten years captivity in *Babylon*.

But God be blessed we were not as a

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Brand

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*Brand* in this fire, but as *Moses* his *Bush* not consumed, as the *three children*, not so much as singed by it. That out of this fire, not a few *Brands*, but many goodly *Cedars*, and the *Vine*, the weakest of trees, the poore Church of Christ amongst us, were not plucked, but preserved from it; Gods mercy preventing Satans malice, and making their own *tongue* to fall upon themselves, and by that little mercy which was in one of these bloody men, to snatch one brand out of this fire, quenching the flame which would have devoured all the rest; so inconsistent was this villany with a dram of mercy.

And all this not for our worthinesse, but for his own free grace, because he loved *England*, and chose it for a place to set his Name in. And blessed be his Name, that notwithstanding all *Romish attempts*, and machinations, we have had his presence, and the true reformed Religion in the midst of this Nation, for now a full hundred yeares; for so long it is from *Novemb. 17. 1658.* since *Queen Mary* died, and that glorious *Princes Elizabeth*, succeeded in her Throne. In this moneth were her fires quenched, and in this moneth was this fire quenched, the eyes of the Lord running through the earth, to shew himself strong in behalf of this poor Nation.

And

And now what remaines; but being thus delivered, and yet through Gods mercy in the possession of the reformed Religion (the Lord knows how long that yet may last) we should betake our selves to the duties here mentioned by the Prophet.

1. To stand before the Lord, to have our eye full upon him, to attend his Will, to listen to his Commands, to waite on his Worship, to aime at his Glory, to have our mouthes and hearts filled with the praises of his Name, who hath made us not as fire-brands pluckt out of the burning, *Amos 4. 11.* but preserved from it.

2. To put off our filthy garments, to bewaile the woful provocations of all orders of men amongst us, to make hast and be zealous to purge the house of God of those sad corruptions which have defaced it, and of that woful leaven of heresie, which threatens to sowre the whole lump.

3. To get change of raiment; to be cloathed with the garments of praise, with the long white Robe of Christs righteousness, that our nakednesse be not discovered, to worships the Lord in the beauties of Holinesse.

4. To walk in Gods wayes, and to keep his Charge, to be zealous and conscionable

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in all our peculiar duties, to hold fast those wholesome truths which the Lord hath so long continued unto us. We know how busie *forraigne Emiffaries* are, who are said to swarme among us, *under a disguise*, and in a mysterious way to infuse their doctrines into the mindes of credulous and seduced people. We see what hideous errors are every where broached; what contempt is poured out upon a learned and faithful *Ministry*. What dishonour is cast upon *Magistrates*, as if it belonged not either to their *power or duty* to take care either of the truth or worship of God in their Territories: What *immense and boundless licence* men take to write, print, publish the most horrid opinions without check or controule: what *sad effects* this infinite liberty hath produced, in some *Atheisme*, in others *Scepticisme*, in others *Apostacy*, in others *sad divisions, jealousies, animositites*, scarce any face left of that Christian love, and holy communion which heretofore shined in the Assemblies of Professors. What *woful Symptomes* we have of Gods threatening to remove our Candlestick and his Glory from us. Calling home to himself many eminent Ambassadors in the Church, laying aside many worthy and religious Patriots in the State; exercising his Ministers that remaine with the reproaches and defamings

famings of many: our leaving our first love, and former zeal for the truths of God: The doleful confusions and changes in the State; Governments changing as it were with the Moon, up one moneth and down another. Certainly it is through the wrath of the Lord of Hosts that a Land is darkned; It is for the Transgression of a Land that many are the Princes thereof: It was a forerunner of a final wrath amongst the ten Tribes, when God left them to pull down one another.

Oh what need have we to be awakened, to lay these things to heart, to prepare to meet the Lord, to do our first works, to revive the ancient communion of Saints, to awaken the Spirit of prayer, and to cry mightily unto God, to spare his people, and not to give his Heritage unto reproach: To receive the truth in love, and to contend earnestly for the Faith once delivered unto the Saints: To use all holy endeavours in our places and stations to keep the glorious presence of the Lord still amongst us. To prove all things, and hold fast that which is good: to try the spirits whether they be of God: To provoke one another, to speak often to one another, not to forsake the assembling of our selves together. It may be the Lord will return and repent, and leave a blessing behinde him.

That

Isa. 9. 19.

Prov. 28. 2.

Amos 4. 12.

Rev. 2. 5.

Joel. 2. 17.

2 Thes. 1. 10.

Jude v. 3.

1 Thes. 5. 21.

1 Joh. 4. 1.

Heb. 10. 24.

Mal. 3. 16.

Joel 2. 14.

Isa. 61. 3.  
Isa. 5. 7.  
Ezek. 47. 12.  
Cant. 4. 16.

Zach. 3. 8.  
Deut. 4. 20.

Isa. 9. 4. 14. 5.  
Zach. 3. 9.  
Zach. 12. 3.  
Isa. 8. 8.

That so we whom the malice of Satan and wicked men would gladly make *Brands*, may by Gods blessing be *Trees of Righteousnesse*, the *planting of the Lord*, that the Spirit blowing upon our garden, the *Spices thereof may flow out*, and our beloved may delight in us, and eat his pleasant fruit. So shall the enemies of the Church alwayes finde, that he whose name is the *Branch*, will still be too hard for the *furnace of Egypt*, for the staffe of the oppressor. That he who is a *Stone with Eyes*, will make his Church a *burdensome stone*, to all that set themselves against it. That he will so watch over this Land, while it continues *Immanuels Land*, that we shall still, as the Prophet *Isaiah* speaks, chap. 24. 15. *Glorifie the Lord in the fires, Even the Name of the Lord God of Israel in the Isles of the Sea.*

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